

means of elevating their nation into the ranks of fulfilling the civilizing mission while they believed, the deity had placed in their hands. Above all things, they regarded justice and virtue had in their eyes the highest value. The law which ordered them "to pray to gods, to honor the dead, give bread to the poor, water to the thirsty, clothing to the naked, and to give alms to the poor," which reveals one of the fine qualities of the Egyptian people, the city toward the upper Nile, Dr. Brugsch has traced to the commands of the Egyptian religion, we are contained in the 125th chapter of the Book of the Dead, as in no way inferior to the precepts of Christianity. In reading, indeed, of old Egyptian inscriptions concerning mortals and the fear of God, the student is tempted to believe that the Jewish lawgiver, Moses, had taken his teachings on the patterns given by the old Egyptians, a belief which his Old Testament education had made him familiar with.

The monuments have thus far thrown a light on the histories of the first three dynasties which, according to Herodotus, cover the period between 4400 and 3700 B.C. The foundation of the first dynasty, with whom the union of upper and lower Egypt, under a single head began, seems to have been at first the ruler of Tinit, a small town west of the Nile, whence he led his people into the Nile valley, and the ancient monuments of the eighth nome of upper Egypt, and lay claim to what was afterward the great city of Abydos. Even under the sovereigns of the ninth dynasty the highest servants of the state, Pharaoh's own race were designated by the title of "King's Son of Tinit," a fact explicable by the tradition that this town had been the home of the first Egyptian monarch, who is said to have been the first ruler of Egypt, which, of course, we understand that was the earliest attempt to impose a national or imperial seque. According to other accounts he was the first to set in the dominion of the gods, and the holy name the temples, from which we infer that he placed the local systems of religion on a mutually respectful basis. Scholars invested credit in the local gods, and Linant-Bellevue ascribed the foundation of the splendid capitals of the old empire, Memphis, after he had traversed the stream of the river by an enormous dyke, in order to gain a wide space for the new holy city. It is noteworthy that Linant has become convinced by personal examination and measurements made on the spot that the existing embankment, known as the great